

We Have a Package For You

It's a GOOD package, really bulging out with goodness. And this goodness is so contagious that it just naturally spreads itself all over, if you only give it half a chance. And that's why we are writing this advertisement—to ask you to give this package the half-chance it deserves. You should take what's inside the package and see that all the Christian people you know get something from it. They'll be awfully glad you were so thoughtful of them. What's in the package? Why, Jewish mission literature—of course. For instance, twelve copies of "The Chosen People," and one copy of ex-Rabbi Cohn's conversion, and twenty-four assorted tracts on Jewish missions.

What Ethel Didn't Know

You know many people are alarmingly ignorant of Jewish mission facts. Nobody tells them anything. Little Ethel came home from Sunday School one day and said to her mother, "Mama, is it true, that Jesus was a Jew? My Sunday School teacher told me that today." "Why yes, my child, it's true, didn't you know that before?" "No," Ethel answered, "that's news to me. I always knew that God was a Presbyterian, but this is the first time I ever heard that Jesus was a Jew!"

Now we want you, all this summer long, to tell your friends about this work; perhaps you will go away for a few weeks; take the package with you; give out the tracts, the papers, and you will be surprised at the good you will do. You did it last summer, and you did it splendidly. Now try it again this summer—please.

Oh—we almost forgot; it costs ONE DOLLAR. So let us have the dollar and the package goes right out to you. But do it NOW—write now.

Williamsburg Mission to the Jews

27 Throop Avenue

Station A, Box 10,

Brooklyn, N. Y.

DEVOTED
TO
ISRAEL
PUBLISHED
OCTOBER
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The Chosen People

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No. EIGHT

A MID-MONTHLY PERIODICAL
ISSUED *as the* OFFICIAL ORGAN *of*

THE

WILLIAMSBURG MISSION
TO THE JEWS

PUBLISHED AND EDITED BY
LEOPOLD COHN
BOX 10 STATION A
BROOKLYN N.Y.

Williamsburg Mission to the Jews

(INCORPORATED)



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(House of the Prince of Peace)
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Leopold Cohn, his son, Joseph Cohn
and Miss Ella T. Marston.

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This work was started in 1894, by LEOPOLD COHN, in obedience to the call of God. With no friends to back him, he placed full reliance on the Lord who through His children, has sent the necessary funds. Meetings are held for adults and Sunday and Sewing Schools, for children. A Medical Department is maintained to assist the poor Jews, treating about 20,000 patients annually. The Poor Fund contributed to by many friends, enables the workers to relieve the distress of deserving Jews and to give a practical demonstration of Christian love. The Literature Fund, used to purchase Hebrew Bibles and Testaments and to print tracts in Jewish, is a most important part of the work. Mr. Cohn has written seven Jewish tracts himself which have been used of God to the conversion of many.

Our method is that of Paul, "To the Jew I became as a Jew." Our testimony is that of Jesus to Jews. The administration of the work is distinctively Jewish; Mr. Cohn himself was formerly a Rabbi. Under God's wonderful guidance and mercy, the Williamsburg Mission to the Jews has grown and developed in a remarkable way. Thousands of Jews have been led to a saving knowledge of the Lord Jesus Christ through its ministry. We earnestly covet your prayers and your sympathy. "Come thou with us and we will do thee good." It is a peculiar work among a peculiar people. Pray for us "Pray for the peace of Jerusalem; they shall prosper that love thee."

Address communications to Leopold Cohn, Box 10, Station A, Brooklyn, N. Y

THE CHOSEN PEOPLE

Appears Monthly
October to May Inclusive

LEOPOLD COHN
EDITOR

Subscription Price
50c per Annum

Vol. XX.

Brooklyn, May, 1915

No. 8

Salutation

"We go to Salute the Children of the King" II. Kings 10: 13

My Dearly Beloved Friends:—

As this is the last issue of THE CHOSEN PEOPLE'S season, I salute every one of you and pray in the words of Jonathan, "The Lord be between me and thee for ever!" 1 Sam. 20: 23.

BASIS OF FELLOWSHIP.

The Holy Spirit showed to Jonathan the things of Christ who is Jehovah, Lord over all, and who was to be of the "seed of David." Looking forward in the Spirit, to Him who was to come from David and bring us "grace for grace," Jonathan emphasized the grace and mercy of the Lord Jesus Christ by asking of David "the kindness of the Lord." (verse 14.) The Hebrew word for kindness is so full of meaning that it can hardly be conveyed in any other language. In Isa. 55: 3 this same word is given in English as "the sure mercies of David." It was when Jonathan obtained the revelation that the Messiah, whom "David, in spirit called Lord" was to be a descendent of David, that he surrendered his right to the throne of his father Saul, that this David, the ancestor of the Messiah, might occupy it. It was then that "the soul of Jonathan was knit with the soul of David." (1 Sam. 18: 1). It was because of that vision that Jonathan generously offered David his services without any proviso of lawful and honest, "whatsoever thou sayest I will do" (literal) 1 Sam. 20: 4. It was not David's amiable qualities that made Jonathan cleave to him, against the wishes of his father, Saul. It was not mere human friendship, however strong, that made Jonathan willing to give up his claim to the crown, thus silencing ambition, self-love and superiority. But the source from which this strongest of all human friendship proceeded is given us in the words of Jonathan which are literally: "Behold Jehovah between me and thee forever." The word "behold" always calls for special attention. Jonathan saw Jehovah Jesus on the scene and to Him, not to David apart from the Lord, he surrendered all. This was the basis of that love which was stronger than death, and this is also the basis of your friendship and fellowship for this mission and its workers. The Lord Jesus is between us and you. In preaching His gospel to the Jews, His blind brethren in the flesh, we are doing whatsoever He said, and in supporting and aiding us you are doing whatsoever He said. Standing upon this same foundation we are knit together, we are strongly united, nothing can separate us, for Jehovah Jesus binds us together, no human cause or relation has joined us, but Jehovah is between us..

THE SUMMER MONTHS.

In connection with this thought, please allow me to call your attention to the Summer months when our paper will not visit you according to our agreement of long standing. For during all the twenty years of its existence, this paper has never been published during the Summer months. Now as a matter of fact there is always a decrease in contributions in Summer time. The mission work on the other hand is always being carried on unabated Winter or Summer, and requires the same expenditures. Indeed, had we the means we could do more intensive and extensive work in the Summer in the way of distributing literature in the parks and at the sea-side where crowds of Jews go out to get a breath of fresh air. We therefore ask you to remember during the Summer this mission which upholds the cause of our Lord Jesus Christ. He is the center, His gospel is the cause, and His Divine Person is binding us, for both you and the workers of this mission aim at His honour and His glory. Let us therefore not allow anything to diminish or lessen the activity of the mission to which the Lord has called you.

We deem it both proper and necessary to mention these things in order for you to overcome forgetfulness, which is human. You will not receive THE CHOSEN PEOPLE until October. Do not think therefore that the work has ceased, but remember this your mission in your prayers, and as the Lord enables you, send freely of your means for its support.

THE GOSPEL BY MAIL.

Our proposition in the matter of the Gospel by mail, as fully explained in the last issue of THE CHOSEN PEOPLE has met with the approval of quite a number of our friends. There are now many Christian people who having learned, through this mission, of the Scriptural teaching to preach the Gospel to the Jew first, are desirous of bringing the salvation of our Lord Jesus Christ to the Jews of their own respective towns. These are glad at the opportunity offered them by this mission. We have received not a few orders for our new postal activities. Many Jewish names have been mailed to us with a remittance of 50 cents for each name. We in turn have sent to those names our tracts and the personal letter and so forth, as given in detail in the last issue of the paper. We will gladly receive further orders during the whole Summer. This method, we believe, is the solution of the great problem as to how to reach the small Jewish populations all over America. These additional endeavors which are new in Jewish mission work have, as anticipated, incurred great opposition on the part of our enemies and we need your earnest prayers for God's special guidance and protection.

In closing let us again remember our text "Behold Jehovah between me and thee." God willing, early in October THE CHOSEN PEOPLE will again bring you the news of your Jewish mission which is so dear to your hearts and precious in the sight of our Lord and Saviour Jesus Christ.

Yours most sincerely,

LEOPOLD COHN.

EDITORIAL.

Satan is Busy. Since this work was started twenty-one years ago, and during the succeeding years in which it has been growing, under God's blessing, in such a remarkable way, we never have had such bitter persecution from fanatic Jews as that to which we have been subjected for the last five or six years. When God's approval upon this work became so conspicuous, some of the Jewish leaders began to lay plans to utterly destroy the Mission. Recently, also, we have been made the object of most desperate attacks on the part of a number of Jews who have even gone so far as to call themselves Christians, in order that they might the better deceive people. May we again reiterate the statements which we have been making for years and which have never been *truthfully* contradicted that Mr. Cohn *was* a Rabbi, and his character stands unimpeached, with a record of twenty-one years of noble work in New York City, where he has been in the public limelight continuously. These facts are attested to by reputable and prominent Christian laymen and clergymen.

We mention this because during the coming months, false stories may reach you, and we want to put you on your guard ahead of time. If you will write to any of our board of trustees or board of referees, all of them prominent Christian men, who have made thorough investigation of the mission and of its work, you will receive all the information you wish. We merit your fullest confidence and stand ready at any time to give you all the assurances you need. Find out who the accusers are and what reputation they have. We must protect the good work which the Lord has permitted us to do through your generous and faithful support; so do not allow anyone to shake you from your

determination to help us maintain this great and growing testimony to Israel.

In concluding this warning, let us state positively again, that there is absolutely no Jewish Christian missionary society doing work in Brooklyn outside of the Williamsburg Mission to the Jews. Anyone claiming otherwise is a fraud. If you receive any of such literature, please mail it to us in its original wrapper, and we will turn it over to the post-office authorities.

Come Ye Apart. We call your attention to the annual summer Bible conference at Bible School Park, N. Y., from July 23rd to August 1st. This is the location of the Practical Bible Training School where we have been sending some of our Jewish boys for training; our good friends, Rev. John A. Davis and Rev. W. H. Pike are the worthy and noble heads of this fine school. The school is fifteen minutes ride from Binghamton by trolley; it occupies about thirty acres on the Susquehanna River, amid ideal surroundings. The accommodations consist of the main building which has the conveniences and comfort of a modern hotel, besides tents and a few small cottages. The expenses are very reasonable and we urge you to go, take your family, and you will enjoy a most helpful vacation. Among the speakers already announced are such men as Rev. W. B. Riley, D.D., of Minneapolis, Dr. Torrey, of Los Angeles, and Rev. Chas. Inglis, of London. It is to be a rich feast for God's children. One hour every day has been set aside for a series of addresses on the Jews by Mr. Joseph Cohn, our Field Secretary.

Full information and complete programs can be had by writing to us, or to Rev. W. H. Pike, Dean, Bible School Park, N. Y. Write early for your reservations. Provisions are also made to care for motor cars.

INCIDENTS IN THE WORK

A Renaissance of Apostolic Days

Saturday, April 10th, will remain indelibly stamped in our minds as one of the most wonderful days in the history of the Jews since the curtain of history was drawn at the close of the accounts recorded in the book of Acts. For on that day there assembled in one auditorium in New York City, the largest audience of Jews that ever has been gathered together, so far as we know, since the time of the apostles, to listen to the glad message that Israel's Messiah had come and was ready to receive His people to Himself. For a long time it had been a matter of deep conviction with us, in view of the desperate Jewish situation in Greater New York, that something must be done to reach large masses of Jews with the Gospel Message. Our own mission building only holds a limited number, not more than 250, when the room is crowded full and every available space occupied, but we felt that a larger work must be done and the witness must be given quickly and in such a way that the entire body of Judaism should feel the impact of our testimony.

THE DESPERATE CONDITION.

While the Jews have always boasted of their Judaism, the startling fact has been revealed that out of a total of 1,300,000 Jews in Greater New York, only 28,000 are members of Jewish synagogues! Where are the rest? The truth is they have drifted into all sorts of irreligion and can no longer make good the claim, "Once a Jew, always a Jew," for the facts belie the claim.

We tried many times to secure large halls and to complete arrangements both as to organization and finances, but seemed to be frustrated over and over again. At last, however, it seemed that God's time had come; for recently the Hebrew Christian Alliance planned to hold its sessions in New York City during the week of

April 5th, and it was arranged to have a great meeting in the Jewish section of the city and advertise that there would be a number of Jewish Christians from all parts of the country to address that meeting. We then wrote to a number of our friends telling them of our plans and these responded with the needed funds with which we could carry on the campaign. The use of the auditorium of the Second Avenue Baptist Church of New York City, which is strategically located in the heart of the New York ghetto, was very kindly granted for the service. Thousands of circulars announcing that thirty Jewish Christians would be on the platform on that Saturday afternoon and would speak concerning their faith in the Lord Jesus Christ were printed and distributed. The church building has upon it a great cross. Knowing the fear in the Jewish mind of a cross, we had a great sign made announcing the meeting and with that sign we covered the cross so that it could not be seen.

DAYS OF DOUBT.

After we had done all that we could in the matter of publicity, we left the outcome entirely in God's hands; and yet there began to come to our minds grave fears and doubts. Would Jews come to such a meeting? Would they concede to us Jewish Christians so much honor as to give us at least a respectful hearing? Might they not boycott the meeting absolutely? Or might they not bring huge mobs for the purpose of rioting? We watched the Jewish daily papers eagerly and were chagrined to see the venomous attacks which they made upon us day after day. They implored their leaders not to go near this advertised meeting and the Zionistic organizations suddenly began to blossom into unprecedented activities and held private meetings in council and worked night and day to ruin our long looked for propaganda.

GOD'S STRONG ARM REVEALED.

At last the great day dawned and

as the hour approached for the meeting, we still were weak in faith and fearful in heart. We went over to New York early so as to be there ahead of time to consult with the brethren and make final arrangements for the program. As we drew near to the district where the church was located, we were struck with seeing streams of Jews converging in one general direction; we fell in with the throng and soon found ourselves in front of the church building and the streets all about black with people. A cordon of police was about the building endeavoring to maintain order. We worked our way into the church and found the place full. No room anywhere, galleries crowded, the air close, only the platform with the chairs upon it where the speakers were to sit, was empty. When the Jewish Christian brethren had assembled we began the meeting with a general hymn, then a chorus of our sewing school girls sang and Mr. Englander gave one of his Jewish hymns. The pastor of the church then followed with a pleasant, friendly word of greeting, inviting the audience to attend any of the church services or the dispensary.

The attention was tense, never before had these Jews seen such a demonstration; thirty cultured Jews of evident ability and education, all of them believers in Christ and each one of them ready to testify to his faith in Christ. I introduced speaker after speaker; Mr. Lichtenstein, Mr. Rohold, Mr. Rubin, Mr. Kuldell, etc., and between each speaker, I interspersed a few remarks and sometimes a hymn was sung. Each brother seemed to add one more sledge hammer blow to the tremendous power of the meeting, and one who looked into the faces of this multitude could feel that here indeed was being pressed home in a way that never could be counteracted the vital truth of the Message of the Lord Jesus Christ. For an hour and a half they sat and stood spellbound; outside

crowds were trying to gain admittance, inside every available space was filled.

After that time a feeling of unrest pervaded the audience and stimulated no doubt by our enemies, interruptions came from all sides until pandemonium reigned, with the obvious intent of breaking up the meeting and if possible, getting all the audience to leave. When some of the brethren spoke, they calmed down for a while, but quiet did not last, so we decided to dismiss the meeting without further trouble.

THE LESSONS LEARNED.

While the meeting ended abruptly, its effects have gone out through the world; the Jewish papers everywhere took up the reports and to this day it is still a topic of discussion wherever Jews gather. This is the first time we have ever tried a meeting on so large a scale and the wonder is that it went through as nicely as it did. It was an experiment and an experience tremendously worth while. It has taught us first of all that large meetings for Jews can be held and that they can be held successfully. It has taught us further that in the heart of the large majority of Jews there is a deep hungering for the truth. On the other hand we have learned how to take proper precautions if we wish to have another such meeting; we also have learned that we ought to have at another meeting at least ten thousand special tracts to distribute, both to the Jews in the building and to those who are outside. These tracts will enable the Jew to take home to his family the printed Word and in case he was not able to gain admission, he at least can take away a message concerning the Gospel; while on the other hand if he was able to attend the service he will carry away a tract that will contain in concrete form the condensed essence of what he has heard. Also we learned that we ought to have at such a meeting proper facilities for any Jews who are truly interested to leave their names and ad-

dresses, so that we may follow them up later on by correspondence.

We would like very much to hear from some Christian laymen who read this article and who would be willing to place at our disposal substantial sums of money for the continuance of just such meetings in the future. It will be interesting to you to know in this connection that we invited the Rev. Wm. A. Sunday, who is now in the midst of his evangelistic campaign in Paterson, to address another similar meeting. We proposed to hire Carnegie Hall in New York, or some other large building and a friend of this mission guaranteed the expense of such a meeting to the amount of \$1,500.00. If such a meeting can be carried out the effect will be still more tremendous and we are hoping for Mr. Sunday's favorable reply.

In conclusion, let us say we believe the time has come for the Williamsburg Mission to the Jews to take a definite stand for aggressive evangelization of the Jews of Greater New York on a scale hitherto unheard of. To this end we must plead with you for your fullest co-operation, your prayers, your deepest sympathy, and your most generous giving; will you not enlarge our financial resources so that these things will be with us at all times possible ventures? This you will see is the solution of the problem of Jewish missionary work in small cities over the entire country, for a tremendous meeting of this kind in New York will find its echo in every Jewish quarter in America, and thus a dollar spent in New York on such a propaganda will be equal in value to ten dollars spent in any city west of New York. New York is the strategic Jewish center of the world and we must be prepared and willing to focus here all the efforts and brains and Christian consecration of our entire country because whatever the New York Jews do, or say, or believe, that the Jews in San Francisco or Seattle, or Los Angeles, or Denver,

will do and say and believe. The salvation of the Jews of America depends upon the salvation of the Jews of New York. We cannot emphasize this too strongly. If we fail in New York, then all your local Jewish missions will be a farce and a laughing stock.

Incidents by Philip Englander

In a paper and twine store, when I asked for strong twine, the man showed me one kind saying, "If Delilah would use this rope for Samson, he could never break it." "But it isn't strong enough to bind Satan," I said. "I am afraid not," he replied, "but against Satan we have another remedy; prayers, and fasting." "I am sorry that these remedies mentioned are weaker yet than Samson's ropes. God says, 'When ye spread forth your hands, I will hide my eyes from you, Yea when ye make many prayers, I will not hear.'" "You are mistaken," he said. "Isa. 1: 1, shows that this refers to the days of Uzziah, Jothan, Ahaz and Hezekiah, kings of Judah. But at all other times God did hear our prayers; otherwise even Pharaoh our first enemy would have destroyed us." "No, sir, he couldn't do that," I said, "but not because of our prayers, but because of God's plans to raise the Messiah from our midst who should come to be the Saviour of all, Jew and Gentile, to restore the brotherly peace of the world." "Never, never," he shouted, and opened the door to call people's attention to this remark. "Never can Jacob and Pharaoh become brothers." Several Jews who were passing, stopped and came slowly in, and I continued, "but our God is their God, our Messiah is their Messiah, Mal. 2: 10, 'Have we not all one Father, hath not one God created us?'"

One of the newcomers recognized me and said to the storeman, "You better drop the subject, you can never get the best of him." "But he wants to get the best of me," he said, "he wants me to believe in Christ." "Excuse me," I said, "not I want you to believe in

Christ, but *God* wants you to believe. Moses said in Deut. 18: 15 'The Lord thy God will raise up unto thee, a prophet from the midst of thee, of thy brethren and unto him ye shall hearken.' Now can't you see God requires it of everyone of us because we do not hearken to the One whom He sent? How we are driven from city to city, from land to land; nobody to defend us; your remedies of prayers and fasting do not help you. The only remedy is to accept Christ." Jer. 23: 5-6. "Behold . . . I will raise unto David a righteous branch . . . In His days Judah shall be saved, and Israel shall dwell safely." Listening to this he sighed, saying "God knows." When I looked around I saw the front of the store filled with people eagerly listening to the message. Many of them shook hand with me, and gladly accepted the tracts given to them, promising to come to the meetings.

By Gustave Eichler, Our Sexton

While standing on the corner of Broadway and Wallabout Street, one Thursday morning, waiting for a car, I overheard the following conversation between two Jewish ladies.

One of the ladies said, "I see that you attend meetings at the Mission house, and I wonder what sort of an attraction it is that draws you on like a magnet; would you explain that to me?" The other lady did so and this was her explanation. "I used to hate all the Christians, and never would listen to anything about the Lord Jesus Christ. I was always taught to believe differently. A young man passing through the street with circulars once handed me one. I took it home and read its contents, and that was how I came to attend the first meeting at the Mission. I heard a gentleman, who I afterwards found out was Mr. Cohn, explaining what the New Testament meant and also referring to the Old Testament and after that first meeting I attended several more which I enjoyed. You want

to know what magnet it was that drew me to the Mission? I will tell you, it was the Lord Jesus Christ."

A SAINT DEPARTED.

We have lost another of our noble friends during the past month, the Honorable W. W. Chamberlain, of Honolulu, Hawaii. He has been a servant of God for many years, and was one of our loyal friends. When we opened our building fund, he was among the very first to send us a check for \$200.00 with the words, "I may never live to see the completion of your building fund, but I shall know that I have had my part in it." He has now gone to his reward, ripe in years and prepared to meet his Master whom he faithfully served all the days of his life.

POVERTY IN PALESTINE.

Great suffering of the Jews in Palestine has been reported recently. All sorts of troubles resulting from the war, hunger, sickness and misery have assailed the poor Jews, both in Russian Poland and in Palestine. It is stated that whole families live on potato peelings, and on what they can take from the piles of garbage. Women and children die from hunger in large numbers. This has been reported by eye witnesses who have been there and managed to escape.

A NEW TRACT.

Through the self-sacrifice of an invalid Christian lady, a dear child of God, we have just printed a new tract. This lady, while reading a book by W. H. Fitchett, LL. D., "The Unrealized Logic of Religion," was profoundly impressed with a chapter entitled, "The Logic of the Changed Calendar." She asked us if we thought it would be effective in Jewish Mission work; we thought it would, and she undertook the expense of translation and publication, saving her money until the total amount was reached, over \$100.00. It is in Yiddish-English parallel edition and will be of value to Christians as well as Jews. It takes its name from the chapter—"The Logic of the Changed Calendar."

JEWISH NOTES

A touching incident in the European war has been given recently in the Jewish papers. A Jewish soldier by the name Shalom Baruch Abromowitz who fought bravely in the Russian army risking his life many times in the famous campaign of Przemysl was decorated with a cross as a reward for his wonderful exploits. At last he was fatally wounded, and upon nearing his death asked for a rabbi to whom to make the confession customary to the Jews. As no rabbi could be found, a Catholic priest offered his help saying that one of his best friends had been a rabbi. He gave the soldier a Hebrew book containing the prescribed confession and having read the words the Jew turned to the priest saying, "Please tell my words to the rabbi, and ask him to appoint some one to repeat Kaddish (a short prayer for the dead) for my miserable soul. Perhaps that will help me some. I have sinned awfully and therefore want prayers for forgiveness. I, as a Jew, whose value is less than a dog in Russia, whose parents were killed by the Hooligans of Russia, I, whose wife and sister were disgraced during the time that I have been fighting, even I have offered my life for Russia throwing myself upon her enemies and shedding their blood. I should have done differently and should have allowed myself to be killed before shedding the blood of Russia's enemies. Russia's enemies are our friends. With my last breath I send a curse, a thousandfold curse, upon Russia, Russia which has murdered my beloved parents and desecrated the virtue of my dearest ones. God pay Russia as she deserves," and with this he died.

* * *

The following story was printed in the socialist organ "The Forward." In the town of Krasnik, Government Lublin, Russia, the Cossacks upon entering the town after the Germans were driven from there began to plunder every Jewish house as a prelude to Russian rule.

After that the commander caused the arrest of 200 Jews on the charge of being "friends of the Germans." They were all to be shot. Thereupon the rabbi of the town, an old man, came to the commander, and kneeling before him begged for mercy. "Hang me," he cried, "let my life be a ransom for the lives of these young Jews." Laughingly the commander exclaimed, "I like the change!" He kept his word. In the presence of the 200 Jewish prisoners they hanged the aged rabbi. The 200 were then set free.

* * *

Recently the Jewish papers have written very strongly to encourage the hope of the Jews concerning their reoccupation of Palestine in the near future. The foundation upon which they hold out that hope is not God's promise, or His mercy, or earnest supplication for the realization of such a hope, but simply some speeches and articles by some men of name and standing. One of them is Gustave Herve, editor of the French paper, "LaGuere Sociale" who is quoted to have recently pointed to Zionism, and the establishment of a home for the Jews of Russia in Palestine as the sole solution to the Jewish question in Russia. Among a number of others, Professor Jordan, president of the Stanford University, Calif., wrote a letter to the *New York Times*, containing a masterly plea for a Jewish state in Palestine. The Jewish papers reprinted all these pleadings of Gentiles and pointed out what great progress the Jewish national movement has made. A strong appeal especially by one Jewish editor was made, that the Jews should get together, thresh the matter out and present a united front to the world, plead for a Jewish policy and for a Jewish program. Never a word is mentioned about prayer to God who alone can help them. Surely they are getting ready for Anti-Christ. God's word must be fulfilled. Watch therefore, and pray for ye know not what hour he will appear.

QUESTIONS AND ANSWERS

Question 1. *What do the Jews say about the veil of the Temple being rent from top to bottom on the day Christ was crucified?*

Question 2. *What reason do they give for their not having any prophet sent from God as they had before Christ?*

—IDA DIMM.

Answer 1. This like many other facts about Christ is unknown to the Jews. No direct mention of the rending of the Temple-veil at the time of the crucifixion is made either in Jewish history or in traditional literature. The tearing of that heavy veil not only indicated the termination of the distinction between Jew and Gentile but also foreboded the destruction of the Temple. In order to distort the report of the rending of the Veil at the crucifixion of Christ, the Talmud, (Gittin 56) tells the following story. "Titus (the Roman Emperor) the wicked one, came into the Temple, and cut through the Veil of the most Holy place with his sword, and blood dropped down." Josephus gives a number of striking incidents which go to confirm that some great catastrophe, signalling the impending destruction of the Temple, had occurred in the sanctuary, about the very time of the crucifixion. (Wars of the Jews, Book 6, Chapter 5, § 3.) Some of them are as follows. About forty years before the destruction of the Temple, a sudden and mysterious extinction of the middle and chief light in the Golden Candlestick occurred in the Temple. Again, the great Temple-gates which had been previously closed, supernaturally, opened by themselves, also about the same time, and the pious Jews regarded it as a portent of the coming destruction of the Temple.

Answer 2. There is among the Jews a general evasion of the question. However, all honest and sincere Jews confess that on account of their sins they have lost everything. The Talmud says: "After the death of the last three prophets, Haggai, Zechariah, and Malachi, the Holy Spirit departed from Israel. Sotah 48.

* * *

Question. *In St. John 2: 15, the Lord made a scourge of small cords and drove them all out of the temple with the sheep and oxen. Were the oxen inside the Temple?*

—JOHN MONKHOUSE

Answer. No. The Temple market was somewhere in the "court of the Gentiles." In the Talmud (Rosh Hashanah 31) reference is made to the market places which occupied part of the Temple court.

* * *

Question. *Please give your understanding of Rev. 11: 1-13. What period of history is included in the 42 months or 1260 days? Who or what are the two witnesses?*

—E. M. HUNGERFORD.

Answer. It is the account of "The Lord's Day," the day of judgment, which has progressed to the second woe-trumpet. All the saints have been caught up ere this. John stands here in place of the saints, who are commissioned to measure the Temple, which is a judicial act before possession. The saints are to execute judgment, (Psa. 149: 9) and the Redeemer is about to enter upon the inheritance. Jerusalem is inhabited by Jews, its Temple rebuilt, in some way God's Temple, though at first not acknowledged by Christ. The "reed like to a rod" indicates chastisement, unlike the measuring instrument of New Jerusalem which is a "golden reed." After the measurement, the Temple becomes God's Temple in which Anti-christ sets up an idol later on and thereby aggravates his sin. The court of the Gentiles is cast out of God's acknowledgement. The Jew is again in the foreground, as the present dispensation then comes to an end. (Read Rom. 11: 20-32, "Be not high minded"). The measurement of the Temple, altar and worshippers is the re-grafting of the Jews. However, it must be that "Zion shall be redeemed with judgment." Isa. 1: 27. "The blood of all the prophets which was shed" will then be required. The Gentiles, under Anti-Christ, "shall trample the holy city forty-two months" which is the three and a half years of Daniel's half-week. This is the "time of Jacobs trouble." This ordeal will refine Jacob. Zech. 13: 9, 14: 1-2. I agree with those Bible students who teach that the two witnesses are Enoch and Elijah who are the only saints who never tasted death and are therefore susceptible of death, unlike all other saints whose lot was "once to die," be resurrected, put on immortality and who therefore cannot be killed (as in verse 7) by the "Beast." The Angel speaking to John saying, "my

witnesses," is Christ, not as sinbearer, but as the mighty King and Judge who is about to end the present world by bringing upon it extraordinary judgments. Likewise do these two witnesses come in that character, witnesses of judgment, of the avenger of His elect, and of the avalanche of destruction. Elijah and Enoch were from the beginning the prophets of judgment. (James 5: 17 and Jude 14.) Like the Lord Jesus, Elijah has two advents, one in spirit as John the Baptist, and the second in person, see Mal. 4: 5. After John's death, the Lord said: "Elias truly shall first come," Matt. 17: 11. Verse 8, "Spiritually called Sodom and Egypt" see Isa. 1: 9, 10, and Ezek. 23: 3-19 where Jerusalem is so-called, spiritually. Verse 9, "Shall see their dead bodies three days and a half." This period is required to prove the reality of their death. But while people watch the exposed corpses, overjoyed at their destruction, the lifeless bodies take vitality again and heaven immediately recalls them.

* * *

Question 1. *Will you be so kind as to give me your interpretation of the four living Beasts as represented by the Eagle-Lion-Ox-and Man, according to John's Revelation? I believe they were on the standard of the Israelites on their march from Egypt.*

Question 2. *Also your opinion of the White Horse and Rider and at what period do they take command?*

—NELLIE MYERS.

Answer 1. The four living creatures (R. V.) Rev. 4 and 5 are mysterious figures which represent the 144,000 redeemed Jews from the twelve tribes during the tribulation. In their march through the wilderness the twelve tribes were divided into four camps, each of which consisted of three tribes. Each section was under the standard or flag of the leading tribe. (See Num. 2.) According to Jewish tradition the banner of each individual tribe was the color of the stone which represented it in the high-priest's breastplate, and also a particular figure was wrought upon each banner, a lion for Judah, an ox for Ephraim, a man for Reuben, and an eagle for Dan. Rev. 7: 2-4 records the sealing of 144,000. In Ezek. 9 we find a corresponding sealing or marking of men who are found to be faithful.

In Rev. 14: 1-5 we see again the same 144,000, having the Father's name written in their foreheads. These 144,000 will, from the first discern the Anti-Christ and oppose him during the tribulation, refusing to bow the knee to (1 Kings 19: 18) or honor him in any way. They are therefore called "Virgins," (idolaters are likened to unchaste women, Ezek. 6: 9) and also "first fruits," Rev. 14: 5-6.

Answer 2. It is a symbol of righteousness conquering continually as a result of judgments brought on by the other horses or spirits during the tribulation period. See Zech. 1: 8-11, 6: 8. Habakkuk 3: 8-9. Isa. 26: 9. Ps. 64: 7-9.

* * *

Question. *Is the first chapter of Luke a correct translation of the Greek testament, and what is the sixth month referred to in the 26th verse according to the Hebrew calendar or reckoning of dates?*

—S. A. VERNON.

Answer 1. There is no reason to doubt the correct translation of the first chapter of St. Luke any more than that of the rest of the book. Its genuineness has been confirmed by all ancient writers.

Answer 2. "The sixth month" does not refer to the calendar months of the year, but it means the sixth month after the conception concerning which we read in the 24th verse, "and hid herself five months."

* * *

Question. *How far was a Hebrew allowed to walk out of the city on the Sabbath day? Is there any place in the Bible that refers to that?*

—WM. H. BORST.

Answer. According to Jewish tradition a "Sabbath day's journey" (mentioned in Acts 1: 12) is limited to 2000 ells or cubits. The limit of distance was calculated by the ancient rabbis in the following way. Concerning the gathering of manna the command was given, "Let no man go out of his place." Ex. 16: 29. This noun "place" is also used in the laws concerning the cities of refuge. Ex. 21: 13. Again in Numbers 35: 26 the "limit" or border of the city is mentioned. In verses 4 and 5 of the same chapter 2000 cubits or ells is given as the extent of the limit.

THE CHOSEN PEOPLE.

Published Monthly, except during the summer, by LEOPOLD COHN, in connection with the Williamsburg Mission to the Jews of Brooklyn, N. Y.

Subscription Price, fifty cents yearly. Sample copies gladly sent to your friends. Efficient agents can materially help the cause by soliciting friends for the paper. Failure to receive the paper should be promptly reported.

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The Williamsburg Mission to the Jews is a missionary society incorporated under the laws of the State of New York, for the purpose of promulgating the Gospel of the Lord Jesus Christ among the Jews of Greater New York and the United States.

It is supported by the free-will offerings of God's children who, through a study of the Word have come to realize the importance of giving the Gospel to God's covenant people, "of whom as concerning the flesh, Christ came," and who desire to fulfill their duty by using us as their messengers and their channels of operation.

Our source of supply for carrying on this work is the Master, who has put us here and Whose is the silver and the gold. He has never failed us, and although our activities have steadily grown until at present our needs are about \$20,000 annually, the Lord has always supplied these needs. We cordially invite you to cast in your lot with us and have fellowship in this corner of the Master's vineyard, and we pledge you the faithful administration of what funds you place at our disposal.

Form of Bequest—"I give and bequeath to the Williamsburg Mission to the Jews of Brooklyn, N. Y., the sum of \$..... to be used for the purposes of said corporation, as defined in its charter; and I hereby direct that the receipt of the treasurer for the time being shall be a sufficient discharge for the said legacy."

A Better Way—Is to give us your money while living. We accept such

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Contributions—Are acknowledged promptly to the donor by an official numbered receipt and appear in connection with the same number in THE CHOSEN PEOPLE. Under no circumstances is the name of any contributor made public. The annual audited account of the mission is published also in THE CHOSEN PEOPLE.

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RECEIPTS FROM MARCH 15th to APRIL 6th

ARTICLES RECEIVED.			
Waist and shoes, from Delphine Savage; Box of Ladies' Wear, 227 E. 72nd St.; Box of Ladies' and Children's Clothing, Mrs. F. A. Mason; three boxes Notions, Dan U. Oliver.			
"THE CHOSEN PEOPLE."			
March 20th to April 20th.....	\$134.50		
RELIEF TO THE POOR.			
17080	\$1.00	17174	2.00
17081	5.00	17217	2.50
17082	5.00	17221	2.00
17083	2.00	17222	5.00
17107	5.75	17240	5.00
17115	2.00	17244	5.00
17122	5.00	17250	3.00
17123	2.00	17264	1.00
17124	5.00	17287	1.00
17162	1.00	17296	3.00
17163	5.00	17304	1.50
17171	1.00	17311	5.00
17173	2.00	17319	5.00
EDUCATION FUND.			
17272			50.00
CHILDREN'S FUND.			
17283			5.00
BIBLES AND TRACTS.			
17139	2.00	17247	5.00
17152 .....	.50	17270	5.00
17246	36.50	17286	9.15
HEBREW CHRISTIAN ALLIANCE FUND.			
17144	5.00	17160	10.00
BUILDING FUND.			
17206	5.00	17255	3.00
GENERAL FUND.			
17054	5.00	17093	1.00
17055 .....	.50	17094 .....	.50
17056 .....	.50	17095	1.00
17057	4.80	17096	1.00
17058	1.00	17098 .....	.50
17059 .....	.50	17097	1.50
17060	2.00	17099	1.00
17061	150.00	17100	3.50
17062 .....	.50	17101 .....	.50
17063	2.00	17102	1.00
17064	4.50	17103	1.50
17065	1.50	17104	4.50
17066	5.00	17105	1.00
17067	9.50	17106	24.50
17068 .....	.50	17108	2.50
17069 .....	.50	17109	5.00
17070	4.50	17110	16.00
17071	4.50	17111 .....	.50
17072 .....	.50	17112	9.50
17073	2.00	17113	3.00
17074 .....	.50	17114	5.00
17075	1.50	17116	4.50
17076	1.50	17117	1.50
17077	2.00	17118	5.00
17078	3.90	17119 .....	.50
17079	5.00	17120	1.00
17080	1.00	17121	5.00
17084	1.00	17125	2.50
17085	9.50	17126	2.00
17086 .....	.50	17127	5.00
17087	7.00	17128 .....	.50
17088	1.50	17129	5.00
17089	1.00	17130	1.00
17090 .....	.50	17131	1.50
17091 .....	.50	17132	4.50
17092	4.50	17133 .....	.50
17134	1.50	17231	4.50
17135	9.50	17232	19.50
17136	9.50	17233	1.50
17137	125.00	17234	2.00
17138	315.00	17235 .....	.50
17140	9.50	17236	2.50
17141	18.32	17237	1.00
17142	5.00	17238	1.00
17143	2.00	17239 .....	.50
17145	4.50	17241	2.50
17146	9.50	17242	5.00
17147	2.00	17243	1.50
17148 .....	.50	17245 .....	.50
17149	1.50	17247	7.50
17150	9.50	17248 .....	.50
17151	2.00	17249	10.00
17153	1.50	17250	1.50
17154	2.10	17251	4.50
17155	4.50	17252	4.50
17156 .....	.50	17253	9.50
17157	4.50	17254	100.00
17158 .....	.50	17256	1.00
17159	1.50	17257	3.00
17161	4.50	17258 .....	.50
17164	1.50	17259	4.00
17165	1.00	17260	2.00
17166	1.00	17261 .....	.50
17167	1.00	17262 .....	.50
17168	2.00	17263 .....	.50
17169	1.50	17265	1.50
17170	2.50	17266	24.50
17172 .....	.50	17267	4.50
17175	4.50	17268	2.00
17176 .....	.50	17269 .....	.50
17177 .....	.50	17271 .....	.50
17178	4.50	17272	4.50
17179	5.00	17273 .....	.50
17180	20.00	17274	1.00
17181	4.50	17275	1.50
17182	4.50	17276	1.50
17183	1.30	17277	1.50
17184	1.00	17278 .....	.50
17185	2.00	17279	5.00
17186	4.50	17280	9.50
17187 .....	.50	17281 .....	.50
17188	4.50	17282	4.50
17189	4.50	17284	2.00
17190	23.50	17285	4.50
17191	4.50	17288	1.00
17192	5.00	17289	1.00
17193	9.50	17290	1.00
17194	3.00	17291	1.50
17195	1.00	17292 .....	.50
17196 .....	.50	17293	1.00
17197	25.00	17294	5.00
17198	4.50	17295	6.00
17199	4.50	17297	2.50
17200 .....	.50	17298	4.50
17201 .....	.50	17299 .....	.50
17202	2.00	17300	1.50
17203	1.00	17301 .....	.50
17204	10.00	17302	1.00
17205	1.65	17303	250.00
17207	1.00	17305	4.50
17208 .....	.25	17306 .....	.50
17209	4.50	17307	1.00
17210	4.50	17308	2.50
17211	5.00	17309 .....	.50
17212 .....	.50	17310 .....	.50
17215	60.00	17312	7.00
17216 .....	.75	17313	4.50
17217	2.00	17314	1.50
17218	1.00	17315 .....	.50
17219	2.00	17316	3.00
17220 .....	.50	17317	2.50
17223	4.00	17318	1.50
17224 .....	.50	17320 .....	.50
17225	24.50	17321	5.00
17226	10.00	17322	2.00
17227	1.50	1732350
17228	4.50		
17229	1.00		
17230	1.00		
Total. \$2,006.47			

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JOSEPH COHN, Field Secretary.

PHILIP ENGLANDER, Assistant.

MISS ELLA T. MARSTON, Director, Work Among Women and Children.

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WILLIS M. GARDNER, M. D.,
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Clerk and Matron.

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MISS GRACE BIGELOW.

Williamsburg Sewing School:

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MISS ELLA T. MARSTON.

MISS CLARA E. MASTERS.

MISS ADELE MASTERS.

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Sunday, Meeting for Girls - 7:00 P. M.

" Gospel Service - 8:00 P. M.

Monday, Converts' Meeting - 8:00 P. M.

Wednesday, Mothers' Meeting - 2:30 P. M.

Thursday, Sewing School - 3:45 P. M.
" alternate; Class for
working girls, - 7:00 P. M.

Friday, Gospel Service - 8:00 P. M.

Daily Except Sundays:

Consultation Hours: 10 to 12 A. M.,
for those desiring help of any kind.

Sar Shalom Dispensary, 2 to 4 P. M.

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